The Relief Society Magazine

January, 1930

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No. 1

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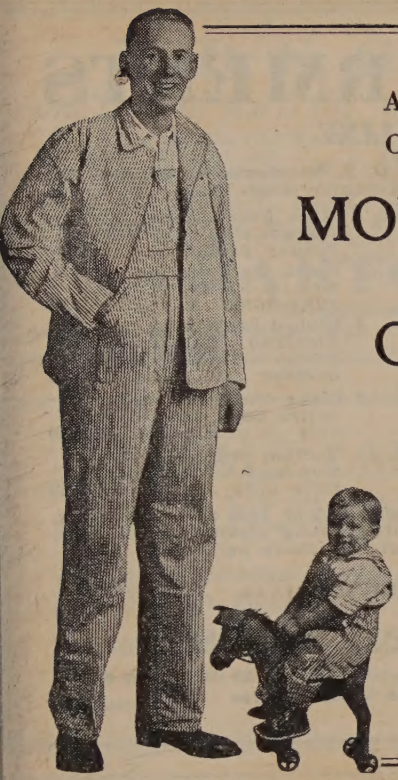

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TEMPLE WORK

In reviewing the record of achievements for the year 1929 our hearts are full of gratitude and appreciation for the fine work done by our sisters in the Temples of the Lord.

The beautiful spirit of service which has inspired so many Relief Society women to interest themselves in the work for their kindred is typical of the organization.

We appreciate the difficulties under which they labor and the sacrifice often entailed in accomplishing this purpose.

No more important labor can be undertaken than this for God's Children who had not the privilege themselves, of doing that which means exaltation in Our Father's Kingdom.

We encourage them in this glorious service which is "twice blest", enriching the one who gives and the one who receives.

THE PRESIDENCY AND GENERAL BOARD
RELIEF SOCIETY

GREETINGS

The first year of the General Relief Society Organization under its present leadership has drawn to a close, and at the beginning of the New Year, it is the desire of the Presidency and General Board to express their love and gratitude to all the sisters.

Sincere thanks go to the Stakes for their fine response and for their cooperation in everything asked of them; the efforts they made to carry out all instructions, and make the conferences successful; the uniform care and courtesy extended to the General Board members who feel themselves greatly enriched by the fine contacts they have made in their visits to the Stakes.

The many beautiful messages and Christmas greetings which have come into the office, from you dear sisters, constitute a source of great joy. Loving appreciation is expressed to every one for these, and a most fervent prayer is uttered—that our Father's choicest blessing will be with every Relief Society sister throughout the coming year.

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The Relief Society Magazine

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SCOTTY ANDERSON AND HIS DOG TEAM

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Greetings and Praise

For the Year Nineteen Hundred and Thirty.

Grand Centennial, blest year!
As thy dawning doth appear
Trusting saints rejoice and praise, while faith expands
With the countless blessings brought
In the great salvation wrought
For the Church of Christ through near and distant lands.

Joseph Smith, the child and man
Through whom God revealed the plan
And restored to earth the Gospel's saving rays—
Joseph-Prophet, Priest and Seer,
Now we hail the hundredth year
Since he formed the Church of Christ of Latter-days.

Rescued from false, worldly pride,
Saints must in the truth abide,
True repentance in forgiving hearts maintain.
Thus prepared-wait, watch and pray
For the fast approaching day
When the Savior shall in glory come to reign.

Zion's watchmen publish peace,
Temples, power, and grace increase—
Lo the glory of her rising lifts the cloud!
Let her sons their tributes bring,
Let her joyous daughters sing,
And her little ones shout gladly long and loud.

Yea! let Zion offer praise
For the years and for the days
Which are making strong her aged and her youth.
For the wisdom thou hast taught,
The salvation thou hast wrought,
O Jehovah! gracious God of light and truth.

Grand Centennial, blest year!
Virtue, love, good-will, and cheer
Let the saints of God uphold in all their ways,
To his Prophets' words attend,
Each to all prove staunch, true friend—
And to Father, Son, and Holy Ghost all praise.

—*Lula Greene Richards.*

MRS. ELSIE E. BARRETT

One Sunrise

Mrs. Elsie E. Barrett, Los Angeles, California, Awarded First Prize in the Eliza R. Snow Memorial Contest

The robes of Dawn
Fast fade to fawn,
Night's vigil quickly ending;
Pale orange links
With amber pinks
To naples yellow blending;
Rose clouds gold-rimmed
O'er mountains dimmed
With dusky shadows fleeting;
Mauve tints that leap
From craig to peak
The blue-grey veils are meeting;
Blue pines jade dripped
And golden tipped
In purple canyons glowing;
The Valley's shade,
Each bush and blade
The Sun's first rays are showing;
Quick rays that start,
O'er hilltops dart
And pierce the last mist dreaming;
The Day has burst!
The Dawn dispersed
SUNRISE in GLORY beaming!

MRS. LINNIE FISHER ROBINSON

Extolled

Mrs. Linnie Fisher Robinson, Salt Lake City, Utah, Awarded Second Prize in the Eliza R. Snow Memorial Contest.

I fashioned me a little rhyme
And made it tender, sweet, and gay;
I filled it full of beauteous thoughts,
And dwelt with it the live-long day.

It gave my clouds a lighter hue,
And minded me how good God is;
It made each tree a living soul,
And every wind a healing kiss.

It covered up a deep, deep scar,
And fought against my loneliness;
It was so full of love and cheer
I titled it True Friendliness.

Far better than I dreamed, it sang
Into the world with golden notes
Where e'er I wander now, I hear
The echo as it softly floats.

MRS. MARGARET MITCHELL CAINE

THE
Relief Society Magazine

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A Tribue

Margaret Mitchell Caine

Born August 28, 1859; Died November 6, 1929.

By Annie Wells Cannon

"To glorify the common officers of life, that is the grandest part of a woman's work in the world."

Hard as partings are, it is nevertheless a beautiful thought that in merciful tenderness the great Reaper gathers to himself those who have bravely borne life's burdens through long weary years; those whose loneliness was manifest even amidst the happy throng; those whose nearest and dearest were gone beyond recall, and yet do well each daily task until the final summons. Such a one has filled life's mission to the fullest, has played her part in life's drama to perfection; with joy indeed can she pass the portals where loved ones await her and receive that just reward given those who have fought "the good fight and kept the faith."

Mrs. Caine was the oldest daughter of Frederick A. and Margaret Mitchell, both active in Church affairs in the 13th Ward in Salt Lake City, where Margaret was born August 28, 1859.

Her father was a successful and prominent merchant, her mother a cultivated and beautiful woman, who outside the home engaged in kindly acts for others less fortunate than herself. She was counselor to Sister Rachel Grant, mother of President Heber J. Grant, in the ward Relief Society, so relief work was something of a heritage to Margaret, who enlisted when quite young in the same cause.

Maggie Mitchell, as her friends and dear ones called her, had a happy and pleasant childhood. The environment of her early years was refined and cultural. In those pioneer days, before the railroad came, there were few homes more comfortably or finely furnished than the Mitchell home, which was always a

choice gathering place for neighbors and friends. She was a bright, intelligent little girl, surpassing many of her companions in school and Sunday School classes. Her opportunities were as good as the times afforded. She attended the private schools of Mr. Raeger and Miss Mary Cook who taught in the old Social Hall, and later she attended the University of Deseret. For a Sunday School teacher she was favored in having dear Aunt Zina Young, whose angelic influence left its mark on many of her pupils; for she not only taught to them the Book of Mormon and the gospel, but instilled in their souls an abiding faith in the goodness and mercy of the Lord.

Maggie's father, Brother Frederick A. Mitchell, performed two missions to the Hawaiian Islands, and on the one taken in 1873 took his family with him. Maggie was than 14 years old. She had a circle of playmates of whom she was very fond; this was the first parting and quite an event to that group of little girls. It had its romance as well as its sadness, for soon there were other partings of the way, never to be again renewed—but now there must be parties and gifts and farewells and promises of letters, just as there are today when one takes a journey, only then it was a much rarer occasion. True to her promise, she wrote home some very interesting letters, which from the pen of one so young were quite remarkable. Descriptions of the foliage, flowers, and beauty of the Islands, the grandeur and magnificence of the great Pacific, the fierceness, fury, and thrill of Mauna Loa erupting fire and molten lava—what a spectacle for children to contemplate! But what astounded them most was the fact that they had been superseded by a group of little Kanakas as playmates.

Shortly after the return from this mission, her father engaged in business in Coalville, Summit County, and moved his family there. It was here Maggie met, and was wooed and won by young Alfred Caine, son of Hon. John T. Caine, delegate from Utah to Congress, and business manager for many years of the Salt Lake Herald. This union was happy in every respect and the future looked most promising. The young couple made their abode for a short time in Coalville, then moved to Salt Lake City, where eventually they built a commodious and pretty home. Four little ones came to bless this union, but the shadow of death hovered near and two boys and a lovely little girl died in infancy. This great sorrow actuated all the more the love and tenderness bestowed upon the one son "Fred," who was left to them. When nine short years had passed, her husband, Alfred Caine, died from typhoid fever. Now came the real test of her womanhood, when in her widowed sorrow she had herself and little son to care for. Bravely she faced the issue and carried on.

When President Heber J. Grant was called to go to Japan

to open up that mission, "Fred" Caine was one of the young men called to accompany him. This young man filled a fine mission in Japan, remaining there several years; during that time he acquired a knowledge of the Japanese language and customs and assisted in the translation of the Book of Mormon and several Latter-day Saint hymns into Japanese. After his return from this mission he married and moved to Idaho Falls, where he became stake president, honored and beloved by his associates, a credit always to the name he bore and to the teachings of his devoted mother. His untimely death last summer no doubt hastened her demise a few weeks later.

Mrs. Caine lived a useful and busy life, engaging in many varied activities. She was greatly interested in sericulture, being a member of the territorial organization. She not only traveled extensively in the effort to promote this industry and encourage the women to raise cocoons and plant the necessary mulberry trees, but she also did this thing herself and won prizes at the Fair for her fine specimens of silk cocoons and raw silk. She also learned to spin and weave the silk. She helped put the measure through the legislature for a bounty on cocoons in order to put the industry on a firm basis, and was among the most active protestants when that act was repealed. At the World's Fair at Chicago in 1893 she had charge of the Utah silk exhibit and demonstrated the procedure of its manufacture. She at that time and during the preparation of Utah's exhibit was private secretary to Mrs. Margaret Blaine Salisbury, chairman for Utah of the Board of Lady Managers.

For a period of six years, from 1902 to 1908, she was a member of the General Board of the Relief Society under the presidency of Bathsheba W. Smith. In this capacity she traveled extensively throughout the different stakes, visiting the people and instructing in Relief Society work. She was especially interested in the practical nurse work of the organization and a sincere advocate of the gleaning and storing of wheat.

In 1899 Mrs. Caine, in company with Mrs. Emmeline B. Wells, Mrs. Susa Young Gates, and a large group of Utah women, attended the quinquennial of the International Council of Women held in London, and with them was a guest at many brilliant functions given in honor of the delegates to the Council, one of which was the Queen's tea at Windsor Castle. While on this journey she availed herself of the opportunities of visiting historic places in the British Isles, including the city of Edinburgh, also Shakespeare's home at Stratford-on-Avon, and other shrines connected with the immortal bard.

She was an early ordinance worker in the Salt Lake temple and continued in that work during her entire life, having been at

her post of service until within a few days of her death, covering a period of over thirty years.

She was in politics a Democrat and worked for her party in local primaries and conventions, being rewarded at one time with the position of county auditor.

She was a member of the Reapers' Club and the Utah Woman's Press Club, giving to both of these organizations her usual earnestness and loyalty.

Hers was a life replete with usefulness and good deeds. Sometimes she may have felt the journey long and life's lessons hard; but her patience, her forbearance, her industry, her faith, gave her an experience that proved a strength and staff to the end of the way.

Such was the nature of Margaret Mitchell Caine. She knew

"How sublime a thing it is to suffer and be strong."

The Rainbow's Ending

If the rainbow spanned a prismy arch,
When I was young and bolder,
It spans a golden super-arch
Today when I am older.

If skies were blue when I was young,
With cloud-dust intertwining,
Today their blue with gold is spun
And clouds have turned their lining.

If friends were allies in my youth
To joy-dreams of the morrow,
Today in tested ranks of truth
They steady me in sorrow.

And so I cull from out the past
A fuller, deeper blending;
And in the things that live and last
I find the rainbow's ending.

—*Bertha A. Kleinman.*

Medical Aspects of the Word of Wisdom

By L. Weston Oakes, M. D.

A book recently published by the Brigham Young University, written by a member of its medical staff, shows that at the time the revelation known as the "Word of Wisdom" was given there were in the medical world numerous schools based upon different hypotheses concerning the causes of disease, prescribing drugs dosing with alcohol, "stuffing the body with food for one disease and starving it for another," practising "blood-letting and various other uncertain means" for the supposed welfare of the human system.

Then came the Word of Wisdom, declaring against strong drinks, tobacco, the excessive use of meats and other forms of intemperance. This was a direct challenge to the medical learning of that time. Dr. Oakes discusses the subject in five chapters:

Introduction, Alcohol and Humanity, Tobacco and Humanity, The Tea and Coffee Question, Bits of Health Wisdom.

The findings of modern science on the effects of alcohol on the human body, are given in some detail, its effects upon parenthood and the unborn, upon the nervous system and upon long life, are presented by the testimony of specialists in each of these fields. "A little alcohol, writes one of the authorities, lessens self-consciousness, with the result that the subject speaks without reserve, and without confining himself to what is important. Conversation is diluted with trivialities. We may admit that this is enlivening. But how much the animating potency of wine at banquets, is over-estimated! There is a simple reason for its undeserved reputation; and this is found in lowered standards of judgment on the part of those who listen to what is said. The ready laughter and applause do not indicate brilliancy on the part of the speaker nearly so often as a readiness to be amused on the part of the listeners. In the midst of such company, the total abstainer feels an amazement verging on disgust, as he observes the demonstrations that greet speeches which in themselves are wholly inane and commonly in bad taste."

The case against tobacco is similarly pungent, powerful and convincing. Young people will do well to read this concise book of 125 pages filled from cover to cover with striking demonstrations of the baneful effects of intemperance.

LOTTA PAUL BAXTER, MYRTLE SHURTLIFF, HAZEL GREENWOOD, EFFIE MERRILL, ANNIE S. MUSSER, IDA S. REES

The following women have each in turn presided over the Relief Society of Liberty Stake: Sister Annie S. Musser, Sister Effie Merrill, Sister Lotta Paul Baxter, Sister Myrtle Shurtliff and Sister Hazel Greenwood. Sister Ida D. Rees being the present

Address

By Dr. Joseph F. Merrill, Church Commissioner of Education

I feel greatly honored and doubly pleased with the opportunity of coming here, because from one point of view I am talking, practically, to the entire Church.

May I outline to you what religious education the Church is providing? First — I claim it first because it comprehends the entire Church membership from the cradle to the grave — is the Sunday School organization, meeting on the most favorable day in the week, at the most favorable hour of the day, and doing effective work in religious instruction.

As to the opportunities for weekday religious training, one of the first changes I made was to transfer teacher-training from the Department of Education to the Sunday School. Then came the transfer of a large amount of weekday religious training to the Primary Association. Some have asked if I am trying to destroy the Department of Education. It matters not how small the Department of Education becomes, if the changes improve the religious training of the people. The transfer of teacher-training to the Sunday School places teacher-training in charge of the organization best qualified to carry it on.

A survey disclosed that the Primary and the Religion Class work were being duplicated. The majority of the children did not belong to both — they would belong to the one or the other. We decided that it would be better to make one effective than to carry two that were not. Therefore, we have abandoned nothing —I would like that message to get over — of weekday religious training. The Primary organization has the added responsibility of weekday instruction previously given in the elementary grades. The seminaries carry forward the weekday religious training that formerly ended with the sixth grade in the public schools.

What is the junior seminary? It is only Religion Class under a new name for grades 7, 8 and 9 of the public schools. Heretofore Religion Class work has ended with the eighth grade. We have had seminaries in the high schools, but there is an increase in the number of high schools. Most of the ninth grade students in Utah, as well as a large portion in Idaho, do not go to senior high school at all, and as we have been previously operating, there was in the ninth grade what one of our teachers called the tragic gap. In this city there are 25,000 junior high school students, few of whom our organizations are reaching, and so it was felt that if we can so organize that we can carry forward this work as effectively as ever, the Religion Class, by including the ninth grade, will be doing more than ever before.

We are trying to effect a junior seminary organization that will begin where the Primary leaves off. One problem occurs where the children are taken to and from school in buses. How can we carry junior seminary work forward there? In certain stakes arrangements have been made for the children to be released from public school in time to get junior seminary training. Some schools report 100 per cent of the students in the junior seminary work. We go to the home and secure their support, without which we know in advance that we shall fail. The response from the homes has been most generous. In the schools, pupils are taught that they must do their own thinking, that they are responsible for themselves. The young people are feeling that new freedom; therefore we must give them positive religious instruction if we are to hold them.

Senior seminary work comes in the high schools, under the supervision of paid teachers. Today we are serving 87 public institutions — 83 high school groups, and 4 college groups. As means will permit, this seminary work will extend until it reaches every high school and college, junior and senior, where our people attend in sufficient numbers to warrant the establishment of an institution. President Robison's saying that there is nothing so dear to the heart of parents as the training of their children, is proved by the sacrifices the Latter-day Saints have made for it.

May I read from a journal. A university president last June was addressing the graduating class at a baccalaureate service. Two thousand or more young people, ready to receive their degrees, were in the assembly. The president said:

"One reason that in educated communities today there is a weakening of the hold which the orthodox religions have on the thoughts and actions of those who are young and independent is the static and ritualistic conception of God and of His word, which those religions insist must be accepted. There are, however, unmistakable signs that the proportion of those who find spiritual enlightenment by blind obedience to vested authority is decreasing with great rapidity."

Your young people attending schools and colleges are reading this magazine. Teachers suggest these ideas and assign these topics for your young people to write essays about. There is in this country today a war upon established religion. The thing to do is to arm ourselves in advance. We have one university, six junior colleges, one academy — only eight schools now maintained in the Church; but we have the seminaries. These offer opportunities for weekday religious instruction for all of the young people they can possibly reach. We shall succeed in accomplishing this purpose only with your backing and help, and may you feel keenly alive to the necessity of supporting the Church educational program.

Prohibition

Judge Oscar W. McConkie

On December 18, 1917, the Eighteenth Amendment was submitted to the States by Congress and on January 8, 1918, the first state, Mississippi, ratified it. Nebraska, the last of the first 36 states to approve, ratified on January 16, 1919, whereupon the Secretary of State, by proclamation, made January 29, 1919, caused that it should become effective one year from Nebraska's ratification, or on January 16, 1920. By February 25, 1919, 45 of the states had ratified and on March 9, 1922, New Jersey, the 46th, followed, leaving Connecticut and Rhode Island declining so to do.

The Votes of States and Nation

In a majority of cases the vote of the ratifying states was overwhelming. With the exception of four, New York, Maryland, Montana, and Nevada, the several states passed enforcement acts. With the view of creating machinery within the government for the Eighteenth Amendment's enforcement, in October, 1919, the Congress passed the Volstead Act. It was vetoed by President Wilson, but so strong was the congressional will that it was immediately passed over the President's veto by vote of 176 to 55 in the House and 65 to 20 in the Senate.

At the time the Eighteenth Amendment was ratified twelve states were already bone dry, six by legislative enactment and six by popular vote, while 18 others had state-wide restrictions. All bone-dry laws had been passed after the beginning of the World War in 1914. The express intention of the Eighteenth Amendment and the enactments that followed was to prohibit the manufacture, sale, barter, transportation, importation, exportation, delivery or furnishing of any intoxicating liquors, or the possession thereof, except under the provisions of the law, and the word "liquor" was defined to mean alcohol, brandy, whisky, rum, gin, beer, ale, porter, and wine, and other beverages containing one-half of one per cent or more of alcohol.

The Protest of Brewers

After the ratification of the Eighteenth Amendment, R. I. brewery interests retained Elihu Root to contest the law and Charles E. Hughes was chief counsel for the prohibition interests. The matter was fully considered and determined, but agitation did not stop there. With increased vigilance energies were renewed. Contrary to law, brewer corporations contributed financial aid to wet political organizations. But when the breaking down of constitutional law is the aim, the striking down of statutory law seems of small moment to him who rides thus shod. The

appalling compensation of these and kindred efforts — together with the help of well meaning persons who have no apparent vision and but little understanding — is disrespect for not only this law but contempt for all law that does not meet individual approval.

Widespread Consumption of Alcoholic Drinks

The fact must not be ignored, also, that there are large numbers of intelligent and patriotic people who have both vision and understanding but who do not believe that the 18th Amendment is in harmony with the fundamentals of our government. Whatever the reason, it is a fact that many men and women in whom are reposed public trusts, daily violate the law. It is also true that in greater or less degree and in one form or another the use of alcohol has been almost world-old as an article of world-wide consumption. In far-apart countries peoples have used it. Grain, fruit, and milk have long furnished ingredients for its manufacture. Indeed it has been said that one must go to the Turks of Asia Minor or to the innermost recesses of the Sahara to find peoples who are free from it.

The Cost of Prohibition

The New York Times has made the claim that eight years of prohibition enforcement cost the government $177,716,000, at the same time pointing to the fact that during the same period only $38,390,889.36 was collected in fines and penalties. The government, it is said, profited $284,008,512.62 from liquor revenue during the eight years previous to 1918, and that from January 16, 1920, to October 31, 1927, 47 officers and 126 civilians were killed in the enforcement of the law.

The Cost of Crime

Without minimizing the loss of enforcement I refer you to an infinitely greater loss, of which loss the use of alcohol is admitted as one of the positive and approximate causes. In the United States there are 12,000 annual homicides, or more than 2,000 times as many as the number of officers killed in enforcing prohibition. Financial crimes cost approximately 250 times as much as the cost of prohibition enforcement. The loss of production on prisoners is two billion dollars annually. Between nine and ten billion dollars is our annual cost of crime. One million persons are annually committed to penal institutions. The cost of policing the country, detecting crime, convicting persons, caring for them before and after conviction, etc., is three billion dollars annually.

In other words the annual cost of crime to the government and the country is two and one half times the average annual receipts of the government; is three times the average national budget; is three times the customs and internal revenue; and is twelve times

the cost of the army and navy. It is approximately 500 times the entire cost of prohibition enforcement. It is true that human intelligence cannot determine just what proportion of the expenditure of these incomprehensible sums is made necessary because of alcoholic beverages, but it will scarcely be doubted that the proportion is material.

Effects of Alcohol

Reverence inspires obedience and intoxicating beverages destroy reverence. Irreverence is the mother of crime. How, then, can rational men assert that intoxicating liquors are not responsible, directly and indirectly, for much of the crime that costs the nation such stupendous sums?

As to the virtue of temperance, we are not left to the wisdom of men. "Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation —That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your father, only in assembling yourselves together to offer up your sacraments before him."

Change to Better Foods

Milk is one of our most healthful foods. From 1917 to 1924 its consumption increased fifty percent, an increase far exceeding that in population. Increased advertising of its food values partly explain the increase, but in the opinion of persons in official position, prohibition has been the important factor in promoting its popularity. Restaurants and hotels substitute it for beverages. On thousands of street corners where liquors were sold, are now orange juice and ice cream stands. Their consumption increased phenomenally with the passing of the saloon. The consumption of ice cream more than doubled. Prevailing mid-day beef steaks served in thousands of saloons passed, salads and sandwiches taking their place. Coffee and tea merchants contemplated a great harvest, but, peculiarly enough, the consumption per capita remained practically the same. Less drinking at meals resulted in lighter eating. Eating habits were transformed, the effect upon health being apparent.

Alcohol Lowers Efficiency

Herbert Hoover, when Secretary of Commerce, ascribed to prohibition an increase of efficiency in the individual worker of the United States of upwards of ten percent. He stated: "There is no question that prohibition is making America more productive." In his annual report of 1925 he reviewed the country's gain in national efficiency since 1920 and credited prohibition as one of the important causes of the increase. I quote, also, Professor Thomas Nixon Carver, eminent Harvard University au-

thority: "I am convinced," said he, "that one important factor in promotion, in maintaining a scarcity of high grade men, and at the same time increasing the superabundance of low grade men, is drink. Drunkenness, or anything that tends to destroy a man's dependability, would tend to prevent his promotion or cause his demotion, thus increasing the congestion in the lower occupations. Anything which makes for sobriety should, other things equal, increase the rate of promotion, and thus relieve the congestion at the bottom." A survey of manufacturing plants and industrial centers revealed that the workers were, since prohibition, taking more interest in sports, week-end vacations and daily recreation, thus materially increasing their efficiency and adding to their energy.

Gain in Real Values

Notwithstanding clamor to the contrary, it is asserted by students that infinitely less money is now spent annually for liquor than before prohibition. Savings banks reported an increase in depositors from an annual average of a few million when prohibition came, to 46,762,240 in 1926. A survey of insurance companies showed that the heads of families were at home nights in far greater numbers after prohibition began, and industrial concerns reported material decline in loss from accidents. With prohibition the financial burden of the states in caring for dependent children, in cases where intemperance was the approximate cause, decreased approximately fifty percent. Real estate values, formerly cheapened by adjoining saloons, increased and where there had been naught but buy and drink there was substituted investment and the desire for more investment.

Indeed, just as man's blood reaches every part of the physical body, so does the use of intoxicating liquor fasten itself upon every parcel of the temporal structure. An indictment against it would charge that it not only damages the nerves, acts as a narcotic, weakens the heart, lowers resistance, hinders immunity, increases typhoid mortality, lessens nerve sensibility, impairs judgment, detracts from nerve and muscle power, lowers blood pressure, causes irritation and checks digestion, smothers spirituality and destroys reverence, but would also charge that it is equally harmful to the economic structure.

Prof. Fisher wrote: "The mental worker who takes alcohol voluntarily puts a yoke upon himself. He limits the exercise of his faculties; for he cannot judge so wisely, will so forcefully, think so clearly, as when his system is free from alcohol. The athlete who takes alcoholic liquor is similarly handicapped: for he is not free to run so fast, jump so high, pitch a baseball so accurately as when his system is free from the drug. Any one who has become a 'slave to alcohol' has lost the very essence of personal liberty."

Enforcement is the Problem

I have sought to speak only of the temporal side of alcohol and have said nothing about state sovereignty, individual liberties or the wisdom or lack of wisdom of making the 18th Amendment a part of the Constitution. Our problem is an enforcement problem. Law will not execute itself. It is not enough to simply refrain from the violation of law. We must be aggressive. Evidence must be found and prosecutions begun. If we are unwilling or too indolent to lend ourselves to that end then the law will lie prostrate.

Where all men favor a law, there is no enforcement problem. In the case at issue millions of our citizens are not in present accord with it. Therein lies our greatest difficulty. We can devote ourselves to its enforcement. Because of the "designs which do and will exist in the hearts of conspiring men in the last days" it is necessary that we do so.

Resolution to Uphold the Prohibition Law

By Counselor Julia A. Child

One of our Articles of Faith says: "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law."

I feel that, to a great extent, it rests with the mothers as to how this 18th Amendment to the Constitution of the United States is carried out. As mothers, if we are united, we can do a very great deal in enforcing that law, and I should like to present for consideration a resolution to be adopted by the members of this organization.

Resolution

WHEREAS there is widespread disrespect for and numerous violations of the 18th Amendment to our national constitution, which prohibits the manufacture, possession or use of intoxicating liquor,

AND WHEREAS the National Woman's Relief Society of the Church of Jesus Christ of Latter-day Saints views with alarm and sorrow the many evil consequences of such disrespect and such violations which, if continued, will destroy human life and happiness, and also undermine confidence in government: Therefore

BE IT RESOLVED that the organization calls upon all its members to live in strict accord with both the letter and the spirit of the prohibition law in their homes and in all other places, and that they use every proper endeavor to persuade others to do likewise, to the end that peace and safety may be assured, and that loyalty to law and government may prevail.

Training School for the Feeble-Minded

By Counselor Amy Brown Lyman

I feel that a brief report of the work of the Commission appointed to select a site for the Utah State Training School for the Feeble-minded, is due the Relief Society women.

At the last session of the legislature, a law was passed providing for such an institution and carrying an appropriation of $300,000. You will recall the part the Relief Society women took in helping to bring about the passage of the bill, by personally interviewing your legislators and by circulating petitions.

Soon after the close of the legislative session, the Governor appointed a commission of five to select a site. The members are: Governor George H. Dern, chairman; Mr. D. A. Skeen of Salt Lake City; Mayor John Booth of Spanish Fork; Mr. Roy Thatcher of Ogden; Mrs. Amy Brown Lyman of Salt Lake City.

The commission sought advice from states having such an institution, and applied to the Director of the Experiment Station of the Agricultural College for a soil expert and a hydraulic engineer to give expert advice as to soil, water, drainage, and sewage. Letters were written also to individuals who were experts in these matters. As the Governor had already planned to attend a convention of Governors in Boston, and as the secretary of the commission was scheduled to attend a bar convention in the East, it was easy and inexpensive for them to visit some of the outstanding institutions.

Director P. V. Cardon of the Agricultural College, with Professor Clyde, hydraulic engineer, and Doctors Jennings and Stewart, soil experts, accompanied the commission in investigating sites. Two additional experts, Dr. Allen, superintendent of the Vermont State Training School, and Dr. Calder of Los Angeles, a native Utahn, also assisted. The aid of these physicians, both psychiatrists excellently trained and with long experience in institutional work, was invaluable to the commission.

Some of the decisions reached were:

1. That the school be located as near as possible to the center of population of the State; near the seat of government, the medical school, and social agencies; also near the best transportation facilities and the sources of supply.

2. That the school should be near a city or town, so that employees can easily have interests in, and identify themselves with, the community, thus insuring the best type of employees and instructors.

3. That the site should have at the outset enough land to provide for future growth. (Some authorities claim that there

should be one acre per child, and others half an acre; we should have about six or seven hundred acres of land.)

4. That the land should be fertile, and able to produce all kinds of grain.

5. That a water supply, adequate for both irrigation and culinary purposes, is very important. (Some of the sites offered have been eliminated because of scarcity of water.)

It is hoped that this institution will eventually be largely self-sustaining; hence there must be in connection with it farming, gardening, dairying, fruit raising. In such institutions it is the practice to have practically all the work done by the pupils.

The commission has visited more than thirty sites, making notes and observations; and when the site is finally selected, you may know that, in the opinion of the commission, it will be the best location available.

The state law provides for two departments in the institution: a school department, for instruction and training for those within the school age, or who are capable of being benefited by school instruction; a custodial department, which will consist of those beyond school age, or not capable of being benefited by school instruction. The latter group will be given training in unskilled labor, kindergarten work, arts, crafts, etc.

The law states also that this institution is not for feeble-minded convicts or defective delinquent children. Regarding feeble-mindedness, I should like to state that just a few of us are entirely able-bodied, so most of us go through life more or less mentally handicapped. Between the mental disability of which the possessor may never be conscious, and so-called feeble mindedness, there are all possible gradations, and all of us fit in somewhere along the line.

Psychiatrists tell us that a so-called feeble-minded person differs from the normal person only in learning ability, and that the principles of mental hygiene apply to him just as they do to the rest of society; that we all have the same emotional problems. The aim of society is to assist the child of slow learning ability to good personality development and to success.

When the child of poor learning ability attends regular schools, he soon comes to feel inferior, losing self respect and self confidence, both of which are essential to mental health. So it is recommended that those with slow learning ability be placed in ability groups rather than in so-called defective classes. In fact, it is the idea of modern education that all children should be placed in groups with others of like ability. This enables pupils to go fast or slow, just as they are able, and keeps them from making dismal failures. Failure, to the pupil of slow learning ability, is just as tragic as it is to the normal child.

The basic idea, then, of a training school for the feeble-

minded, is to make it possible for the pupils to learn just as they are able to learn, and what they are able to learn — in other words to give them exactly the right opportunity. With such a special state school, and with opportunity for special classes in the regular schools for retarded pupils, all children should have opportunity to do what they are capable of doing.

I have been authorized by the state commission to express officially to you the appreciation of the commission for the excellent work you have done in helping to secure this much needed institution, and to thank you, in their behalf, for your aid. I think Relief Society women could do nothing finer than to help to better opportunity those who lack initiative and ability to work for themselves.

Theological Studies for the Year

By General Secretary Julia A. F. Lund

It has been suggested that I make a few remarks on the theological study selected for the Relief Society for this present year.

The Relief Society feels that, within the scope of its organization, it affords a wonderful place for theological education. The tide of a nation's life can rise no higher than its womanhood! The mother holds the strategic position in the home; in the life of the people, therefore, it is necessary that she be versed in lines of study that are vital in life. There is no more important subject than that of theology. Man cannot live by bread alone, but by every word that proceedeth from the mouth of God. We feel that our mothers should be informed in this knowledge of the word of God.

I would like to refer to the Article of Faith that says, "We believe the Book of Mormon to be the word of God." We have taken it as the subject of our studies. As we approach the one hundredth anniversary of the organization of the Church, let us give attention to this marvelous book. It is a source of great satisfaction, and a great stimulant in the promotion and development of our faith that we can turn our attention to the foundation stones upon which our faith is reared.

During past years we have given study to the Hebrew scriptures, the life of the Savior as portrayed in the New Testament, the gospel dispensations, and many other interesting fields, and now it seems proper to review and refresh our memories with a more intimate knowledge of this great book of scripture. Our faith is the most vital power in our life today; it is the great judgment-forming institution of life, supplying the objective for our best efforts. It gives us the force and the power to face life in the blackest situations.

We propose to study the Book of Mormon in the light of the knowledge we may have had in the past, to correlate it with our knowledge of the Testament studies, and to see in both the life of the Savior, with the inspiration which will come from that study.

It has been suggested in the preview that we first read the Book of Mormon thoroughly to gain a picture of the work in its fulness. Step by step, as we read of their development, we can see in the calling of Lehi much the same purpose as in the calling of Abraham. Along with Abraham, as the Lord spoke to him face to face and told him of the mighty spirits in heaven, we like to think of Lehi as being among this group, and we would trace the people from their small beginning to the mighty nation developed upon the American continent.

We touch the marvelous romance, the great dramatic situations, and the marvelously interesting events. Then, perhaps during the second year of the study, we can give more particular attention to the doctrinal phases of the Book of Mormon. Though in any study of the Book of Mormon we cannot miss the spiritual life that breathes from every page, yet in this second year of study we direct more attention to the principles of the gospel as they are set forth in the lives of the great leaders — Lehi and Nephi. The third year could perhaps be devoted to a study of the divine authenticity of the book, as it is reflected through the internal and external evidences that are developing day by day. The Book of Mormon, from the standpoint of theological teaching is one of the most perfect books ever written; it gives us the gospel in its purity and strength, and we would have our women know it through the reading and research that they themselves can give.

The Book of Mormon has been with us for more than one hundred years; it has been the target for adverse criticism and for ridicule — the most dreadful intellectual weapon that can be wielded; but it stands today unanswerable, undisputed in its divine authenticity. We would know this book; we would know of the beautiful things that are therein contained, and we believe that our women can know them if they will follow the advice of the book itself: "Behold I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam, even down until the time that ye shall receive these things, and ponder it in your hearts. And when ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost; and by the power of the Holy Ghost ye may know the truth of all things."

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EDITORIAL

The Bright New Year

With the dawning of the New Year 1930, every Latter-day Saint will be transported in spirit, for this dawning means the review of a century of achievement in Church and in world progress. It marks the passing of the greatest century that this world has ever known. The ushering in of the new year will rivet the thought of Latter-day Saints on April 6, 1830, when six persons were organized into the Church, which has been the pride, the hope, of thousands through the years that have gone.

We are living in a day of unprecedented progress, in business; nevertheless business has a larger concern for human welfare than it has ever had before in history. Men who have amassed fortunes seem anxious that their accumulations of wealth shall be used in some definite way for human betterment. One may elect to contribute money for the banishment of disease not yet conquered; another, for alleviation of human misery where there is much poverty; others have their hearts set on the abolition of crime; while still others feel it incumbent upon them to do everything in their power to destroy war.

All these things are heralds of a better day; consequently the close of this first century in the history of the Church is but the dawning of another brighter day. A hundred years have

virtually given to us a new heaven and a new earth; yet the new century that bursts into being will have for us other and better things. Just now the peace dove hovers near. May the new year give added strength to a movement so worthy.

At the head of our greatest governments are two men who have literally come up through the toils to the first place. They are filled with the milk of human kindness, anxious to better the conditions of humanity. President Hoover's work for children, has behind it a force for regeneration that cannot be measured, while Premier Ramsey Macdonald's sympathetic nature is seeking to sound the depths of British suffering to the end of its amelioration; and these two great historical figures are combining for the abolition of war.

The Eliza Roxey Snow Poem Contest

We are particularly happy to report that sixty-nine poems were entered for the 1929 poetry contest—an increase of nineteen poems over last year. Mrs. Elsie E. Barrett, well known throughout the State for her painting and sketching, is the winner of the first prize. She is at present living in Los Angeles, California.

The second prize is awarded to Mrs. Linnie Fisher Robinson of Salt Lake City. Honorable mention is given to Merling D. Clyde of Price, Utah; Josephine M. Duncan of Springville, Utah; and Miranda Walton of Woodruff, Utah.

In the contest one feature especially pleasing to the Board is the fact that the winners have come from varied localities in the Church. Last year the winner of the first prize was from Colorado; the winner of the second prize, from California. One year the second prize was won by a lady living in Longview, Washington. Twice honorable mention has gone to persons living on the other side of the Atlantic, and once to Canada.

The judges for the 1929 contest were Mrs. Jennie B. Knight of the General Board, Dr. Sherman B. Neff, head of the English Department of the University of Utah, and Miss Kate Thomas, a well known writer of the State.

The Magazine is pleased once again to congratulate the winners in the Eliza R. Snow Poetry Contest.

President Louise Y. Robison Speaks at General Conference

Much appreciated by the women of the Church was an innovation that occurred at the recent general conference in the Salt

Lake Tabernacle, October 4-6, 1929. President Grant called to the stand President Louise Y. Robison of the Relief Society, President Ruth May Fox of the Young Ladies' Mutual Improvement Association, and President May Anderson of the Primary Association. They were each invited to occupy a few moments of the time.

This is the first time in the history of the Church that the heads of these three important organizations affecting so vitally the work of women and children in the Church, have been called to speak in a general conference. Sister Robison was first, and, as a result, had the least time to adjust to a situation so wholly new. Yet she was equal to the occasion. Her voice carried through the vast auditorium, and her testimony was heard, not only by the thousands in the audience before her, but by the tens of thousands of radio listeners all over the land.

This innovation, due largely to the fact that amplifiers and other mechanical devices convey a voice of ordinary power long distances, is but another of the blessings we receive from the scientific age in which we live. In the recognition given to our President as the representative of the great Relief Society, we experience a feeling of rejoicing and congratulation. We trust that the future holds more such occasions for the women of our Church who carry such significant responsibility.

General Board of Relief Society Expresses Appreciation to Organist

Edna Coray, for twenty-three years organist for the General Board of the Relief Society, has recently severed her connection with the organization. Her marriage made the resignation imperative, as she has moved out of the State.

Mrs. Edna Coray Dyer has rendered very efficient and very exceptional service. Mrs. Lizzie Thomas Edward, director of the choir, states that she is one of the best all-round musicians in this part of the country, talented and trustworthy. "If I asked," says Mrs. Edward, "that a key be lowered or raised for any selection, she could do it on the instant." To talent she added loyalty and dependability, so that the director of the choir knew that she would always be on hand when called for, and she always was on hand.

The Relief Society, its officers and members, take this opportunity of expressing their grateful appreciation to Mrs. Dyer for her efficient and faithful services. We feel that in every respect she has been exemplary and we wish her a fulness of joy in her new life, praying that God will add abundant blessings.

Notes from the Field

Annual Dues:

With the spirit of hearty cooperation, so characteristic of the stakes, the suggestions of the General Board in reference to the Annual Dues were very generally carried into effect. There have been, during the past year, many changes in the stake organizations, and a number of questions in relation to the payment of annual dues have come into the office. It is therefore deemed advisable to quote a few instructions that are necessary for this piece of work.

Dues in the Relief Society consist of fifty cents a year—twenty-five cents of which is forwarded to the General Board, to be used for the general maintenance of the Relief Society; the other twenty-five cents is retained in the stake organization to be used for its maintenance. The annual membership dues should be paid in advance in January of each year. For example, the dues for 1930 should be paid in January, 1930. The dues should he sent to the stake secretary not later than February 28. The stake secretary should then forward the portion due to the General Board to the General Secretary by March 31, retaining the remainder for stake purposes.

Where members are enrolled in the Relief Society for the first time, it is expected that they pay their membership dues for the year in which they were admitted; however, when new members enter the organization after September 30, the dues paid at this time should be considered as covering the remainder of the year and the following year. For the convenience of the secretary in checking the payment of dues, a column has been provided on the right-hand side of the roll for this purpose.

REORGANIZATIONS

Since the October conference, reports of reorganizations in some of the stakes, also changes in the personal of the officers, have reached the office.

Bannock Stake:

Mrs. Minnie L. Sorensen was released, after years of faithful service. Mrs. Cora Cooper was called to take Mrs. Sorensen's place as president, with Mrs. Pond and Mrs. Lydia Hilten as counselors.

It has always been a matter of congratulation to Bannock stake to consider the fine leadership shown in Relief Society work. Sister Sorensen was fully alive to the problems before her, her

term as president showing great development and reflecting real credit upon the stake. The good wishes of the General Board and all the people of the stake accompany Mrs. Sorensen in her retirement; and the hearty cooperation and support that have been characteristic of her administration we are sure will come to Mrs. Cooper and her corps of officers.

Liberty Stake:

In the calling of Mrs. Hazel H. Greenwood to the General Board of Relief Society, the problem of new leadership was suggested for Liberty stake, and Mrs. Ida S. Rees, who for many years has filled the position as first counselor, was called to succeed Mrs. Greenwood. Mrs. Rees has chosen Mrs. Ruby W. Henderson, first counselor; Mrs. Retta S. Neff, second counselor; and Mrs. Edith R. Christensen has been retained as secretary-treasurer. The stake is fortunate in the choice of able and capable leaders, and the congratulations and best wishes of the General Board and the people generally go to Mrs. Rees and to the stake.

Lost River Stake:

The removal of Mrs. Mary E. Black from her home in the Lost River stake to Logan, has been the occasion for a change. Mrs. Black is a woman of very great ability and a real Relief Society leader. The stake, however, is to be congratulated upon the new officers, who have been chosen: for president, Mrs. Elizabeth Hoggan; first counselor, Mrs. Mary A. Jeppesen; second counselor, Mrs. Veda J. Waddoups; secretary-treasurer, Mrs. Josephine Toombs (retained). In assuming their duties as officers these sisters have the very best wishes of the General Board and of the Relief Society.

Pioneer Stake:

The last reorganization to be fully reported was from Pioneer stake, Mrs. Lettie T. Cannon being released, and the following executive officers sustained: Mrs. Edna T. Matson, president; Mrs. Lanora S. Hyde, first counselor; Mrs. Florence Burton, second counselor; Mrs. Amelia Bissell, secretary-treasurer. Sister Cannon and her able associates have left a record of undoubted achievements.

The love and best wishes of the General Board and the people of their stake are extended to them. The Pioneer stake Relief Society is to be congratulated upon its new leaders, and we are sure the same fine cooperation and hearty support will be given them by the people.

Guide Lessons for March

LESSON I

Theology and Testimony

(First Week in March)

BOOK OF MORMON

Lesson 6. A Nephite Colony

In this lesson, which covers the matter between pages 181 and 212 of the Book of Mormon, we have a continuity which we have not had in any of the lessons thus far studied. It is mainly narrative—the story of one of the Nephite colonies. But in order to understand the whole situation, it is necessary to know certain historical facts in connection with Nephite migrations.

1. *Zarahemla and the Land of Nephi.* As has been hinted already once or twice, it is not very material just where the places mentioned in the Book of Mormon were in the absolute sense. About all we can now hope to do is to locate these places with respect to one another. To be sure, it would be helpful if we could put our finger on our present map of the Americas and say with confidence, "Zarahemla was here" and "The Land of Nephi was there." But as we cannot do that, we must do the next best thing, which is to locate the Book of Mormon places relatively.

The Land of Zarahemla is where we find King Mosiah, father of King Benjamin, about one and a quarter centuries before Christ. Yet King Mosiah was born in the Land of Nephi. How does all this come about?

On the death of Lehi, Laman became murderous in his purpose to rule, and he embittered his followers toward Nephi and Nephi's friends. So Nephi, warned of God, took all his friends and their belongings into the wilderness, where they might live in comparative peace and safety. Doubtless they did not go any great distance away from their first home. That is why their enemies found them presently, and renewed their disturbance. And so Nephi moved again. These removals were rather numerous, we are led to believe, and continued long after Nephi's death—continued, in fact, as long as his people were unable to resist the encroachments of the Lamanites. They happened, however, these removals, within what is very generally termed in the Record, the Land of Nephi, named after their first great leader.

Within this territory, probably the last removal before Mo-

siah I's time, was a smaller district called by the same name, the Land of Nephi, but sometimes also called Lehi-Nephi. It was here that Mosiah I lived and reigned in his earlier years.

As often occurred among the Nephites, the people were divided as to their disposition and works. Some were what the Book of Mormon calls "wicked," and others were "righteous." Besides, the Lamanites were becoming more and more troublesome. And so the Lord instructed Mosiah to take all those who would go with him out into the "wilderness", and He would lead them to a place of safety. This Mosiah did. We are not informed how many remained behind nor what became of them. But this fact we must not lose sight of—that it was the Land of Nephi or Lehi-Nephi which Mosiah I and his people abandoned.

Now the place to which the Lord guided these emigrants was called the Land of Zarahemla. But Zarahemla, too, had a larger and a smaller territory called by the same name, with a city of the same name, situated in the heart of the smaller district. And it had a numerous population, under the rule of a man named Zarahemla. These people were also Israelites, probably of the tribe of Judah, who had come to America under divine guidance not a great while after the Lehites landed in America. Having come here without records of any kind, their religious habits had degenerated to a point where they no longer believed in God, and their language had become so corrupted that Mosiah's people could not understand them. All this had taken place in about four hundred years. The two people became one, with the ruler of the superior as head of the government.

And here we come to the lesson of today.

2. *The Zeniff Colony.* As time went on, those who had left relatives and friends in the old home, naturally wanted to know what had become of them. You know how it would be. For religion often divides husbands and wives, sweethearts and lovers, parents and children, brothers and sisters. It is assuredly a two-edged sword, as we are told in the Good Book.

Well, one of these anxious ones was a man named Zeniff: Zeniff says of himself, as you will read in the Record, that he was "taught in all the language of the Nephites," that he had "a knowledge of the Land of Nephi", and that he was by profession a spy for the Nephite army in their encounters with the Lamanites.

In this business of spying out the enemy's secrets—and this is an interesting point—he had learned that the Lamanites were not such a bad lot after all. And so he was for entering into a treaty with them and teaching them the ways of peace and civilization through ideas rather than the sword. A very good suggestion, as we think today. But the "ruler"—by which term it is presumed he meant the head of the army—would have none

of it. Being "an austere and blood-thirsty man," we are told, he was not only against the idea, but against the man who suggested the idea. And so Zeniff had to be rescued by his fellow soldiers. He was avenged, however—if he needed vengeance—by the great slaughter of Nephite forces in their encounters with the Lamanites, for the "greatest number of our army was destroyed", and the survivors went home to tell the tale to the widows and orphans. A wonderful lot of romance, philosophy, adventure, emotion, what not is packed away in those twenty-five lines about Zeniff before his great adventure to the southland.

3. *This Picture and That.* The Nephite Record abounds in contrasts—contrast of character, of ideas, of setting, of emotions, of everything in fact. One of the most illuminating of these is the character of King Benjamin set beside that of King Noah.

Noah had the usual kingly impression that he was of better clay than his subjects; Benjamin, that he had come from the same mold as those he ruled. Accordingly, while Benjamin earned his own living by hard work and did only what he thought was for the best good of his people, Noah taxed his subjects heavily in order that he might live sumptuously in "spacious buildings," ruling from a costly throne and surrounded by a group of corrupt, hypocritical sycophants. Benjamin saw to it that his home was a source of pleasure and benefit to his children; Noah had "wives and concubines," and encouraged a life of harlotry in his priests. The difference lay in their conflicting root qualities. The ideal of Noah, if it can be termed an ideal, was selfishness; that of Benjamin was service. And see how they ended—the one in a peaceful bed, surrounded by a nation of weeping friends; the other in bundles of faggots, set on fire by a host of infuriated enemies.

4. *Community of the Spirit*:. One of the singular things about the Nephite prophets is that they seem to have known as much as, and some of them more than, we do about our Savior. And yet they lived, most of them, hundreds of years before his advent. This is especially true of King Benjamin, whose life we studied in the last lesson, and of Abinadi, of whom we read in this lesson. And the delightful thing about it all is the great clearness of the views expressed. Here are some of the high water marks in the teachings of Abinadi·

(a) *His views of Christ.* Opinion is divided today among Christians as to whether Jesus was divine or not. Indeed it is coming to be more and more the sentiment of people that He was not. And this in the face of a belief in the New Testament. But there can be no two opinions on the subject with those who accept the Book of Mormon. "God himself," Abinadi says, "shall come down among the children of men, and shall redeem his people.

And because He dwelleth in the flesh, he shall be called the Son of God." And this agrees with what Benjamin said before him, that "the Lord Omnipotent.....who is from all eternity, shall come down from heaven among the children of men, and shall dwell in a tabernacle of clay.....And He shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things."

(b) *His views of the law of Moses.* These are clarity itself compared with what we find in the Old Testament, and are on a par with the utterances in the New Testament on the subject. "It is expedient," he says to Noah's priests, "that ye should keep the law of Moses as yet, but the time shall come when it shall no more be expedient to keep the law of Moses." This "strict law," he further explains, was given to the Children of Israel because "they were a stiff-necked people." And he calls it "a law of performances and ordinances," a law to keep them in remembrance of the Lord. It was a type, a shadow of things to come.

(c) *His Views on Redemption.* All men are "carnal, sensual, devilish," subjecting themselves to the devil, although they know good from evil. This has come about through the "fall" of our first parents. Now, unless something occurred to redeem them from the consequences of this "fall," all mankind would be lost "endlessly." But God has provided a means of redemption through Christ's death and resurrection. It is effective, however, only where man repents and mends his ways: for if he "persists in his own carnal nature," he is as if "there was no redemption made." Christ breaks the bands of death, robbing the grave of its victory. And so "there is a resurrection" from the dead, and "this mortal shall put on immortality, and this corruption shall put on incorruption."

It is all as clear in the mind of Abinadi as if he were speaking of the events after they had taken place. This is the true fellowship of the Spirit, the communion of souls that have drunk of the same all-pervading influence, though separated by hundreds of years in time. Christ is eternally the same, whether He speaks to Moriancumr on the mount, to King Benjamin through an angel, to the poetic intelligence of Isaiah, to a humble farm-boy in the nineteenth century, looking for light and wisdom —they are all one in spirit and purpose and heart.

Questions

1. Tell how the Nephites came to Zarahemla. Who was their leader? Whom did they find there? What was their condition after four hundred years?

2. Contrast King Benjamin and King Noah. Who was Zeniff?

3. Describe the conditions of Zeniff's colony under Zeniff and under Noah. How do you account for the difference?

4. Who was Abinadi? What kind of man would you think him to be from what he says and does? Was his fine exposition of doctrine wasted on the priests? Explain.

5. Who was Alma? Describe his character from the things he does in the text.

6. Who was Ammon? Limhi? Gideon?

LESSON II

Work and Business

TEACHERS' TOPIC FOR MARCH

(This topic is to be given at the special teachers' meeting the first week in March)

COURAGE

I. *Courage enables us to encounter danger and difficulties fearlessly.*

It makes us stronger, braver, and more resolute.

"Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord."—*Psalms* 31:24.

II. *Moral courage or the courage of one's convictions.*

a. Joseph Smith the Prophet
Inception of Relief Society movement.

b. The L. D. S. missionaries.

c. Pioneers.

d. Historical examples among women.

1. Susan B. Anthony and Elizabeth Cady Stanton, in the face of ridicule, worked for women's suffrage.
2. Harriet Beecher Stowe worked for the abolition of slavery.
3. Florence Nightingale, first as well as one of the greatest of war nurses, devoted her life to the care of the sick.

III. *Physical Courage*—the type displayed by the soldier.

a. David, the shepherd lad who slew the great Goliath.

b. Washington at Valley Forge.

c. Examples from the World War.

IV. *Everyday Courage.*

a. Do daily tasks cheerfully.

b. Make brave decisions.

c. Go on with our work, even though unjust things are said of us.

d. Seize opportunities with eagerness and zeal.

"If I want to be a happy, useful citizen, I must be brave—This means I must be brave enough and strong

enough to control what I think and what I say and what I do."—*Colliers.*

"Be strong!
We are not here to play, to dream, to drift;
We have hard work to do and loads to lift;
Shun not the struggle—face it
'Tis God's Gift."—*M. D. Babcock.*

V. *Courage to observe Church standards.*
a. Is of vital importance in Relief Society work.
b. Is a positive force in character building.

Two Artists

Two Artists stood at the dawn of day
Where the way of life before them lay;
Each felt the urge that is heaven lent
To whom the God of Arts hath sent.

Said the first, "I will paint for the world to see
A masterpiece of artistry;
At my touch, all men and the crowned king
Will hold my name, and my praise will sing!"

So he caught its gleam from the golden cloud,
And the ocean's blue, and the morn-mist's shroud;
Then with master stroke he flung them high—
A scene of grandeur beneath the sky.

The crowds came fast with praises free;
The Artists gazed at his artistry—
But when he viewed what his hand had wrought,
'Twas not the thing himself had sought.

The second, too, would win high place,
An honored name in the world's great race;
He, too, would work; his highest goal
To put on his canvas a bit of soul.

He wrought all day with patient skill.
He wrought all day with his brush, until
A little child with tear-filled eye
And quivering lips came slowly by.

Then the Artist turned from his mastery,
For his soul was filled with sympathy;
And then, with tender touch and mild,
He drew a sketch for the little child.

Till the baby smiled and raised his eyes
In all of a baby's glad surprise.
The Artist, thrilled with loves increase,
Knew not—that the sketch was his masterpiece.

—*Alice Morrill.*

LESSON III.

Literature

(Third Week in March)

AUTOBIOGRAPTHY OF JOAQUIN MILLER 24 PT HS

The Autobiography of Cincinnatus Hiner (sometimes written Heine) "Joaquin" Miller has been published in various places and will probably be available in almost any library in the country. Volume one of *Joaquin Miller's Poems,* published in 1917 by the Harr Wagner Publishing Company of San Francisco, is a convenient one to use, if available.

Joaquin Miller was a strange being, so strange that even Western people who should know him best scarcely know him at all. This is due partly to his reported eccentricities and partly to the fact that it has been popular among critics either to distort the peculiarities or else to ignore him entirely. Now that he has joined the immortals, perhaps a calmer, saner attitude will be taken toward him and his work.

His autobiography is a naive statement of his experiences. It is not long and gives no very adequate picture of him; but with his poems, which he says are foot-notes to his life, it does round into something like a complete likeness. His habit of calling his father papa throughout the autobiography adds to the spirit of simplicity, causing the reader to wonder if the poet ever did grow into manhood.

That he felt the American attitude toward him and his works to be unfair is indicated early in his notes. He says, "In dedicating this final edition of my poems to the memory of my parents, please let me introduce them to you, and, incidentally, introduce myself; for it really seems to me that from the day I was suddenly discovered and pointed out in London I have been an entire stranger in my own land—the land I have loved, lived for, battled for from the first. As for that red-shirted and hairy man bearing my name abroad and "standing before kings", I never saw him, never heard of him until on returning to my own country I found that this unpleasant and entirely impossible figure ever attended or even overshadowed my most earnest work. I desire that my lines shall be read and remembered for the merit which the British seem to have discovered in them, and quite apart from that creation of the American imagination, the stalwart, red-shirted and six-shootered hairy man of the Sierra Nevada mountains. Hence this sketch of my gentle and pious parents, involving the story of my stormy youth."

The poet's story might well be a page from the journal of

some good Latter-day Saint, so similar were his experiences to those of many of our own ancestors. "My cradle," he says, "was a covered wagon pointed west. I was born in a covered wagon, I am told, at or about the time it crossed the line dividing Indiana and Ohio, wherein my mother was born."

The wagon housing this pious family of Quakers continued pointing west at intervals until the boy at last found himself on the shores of the "Sundown Seas." The father, a gentleman, according to his son, never in his life fired a gun. In fact, he had a great horror for fire arms and found it unnecessary to resort to their use in any of his pioneer experiences.

Being a school master, the father of Joaquin Miller spent much of the time on Sundays and in the evenings reading to his little flock. He was devout in the matter of prayers and blessings on the food and reared his children to be the same. As in so many pioneer households, the mother seemed to be the better manager of the two.

Trundle beds, homemade clothing, scant rations, heart breaks, ecstacies, troop through the pages of this simple narrative just as they do through the majority of our own pioneer literature, for the Millers were pioneers in the finest sense of the term. Bits like this make all of us kin:

"A few days before this little rebellion by the baby boy in his first pantaloons," (the boy refused longer to sleep in the cradle) "an honest man and a pretty young girl, really the prettiest woman I had ever seen except my mother, came to papa to be married, and, as usual, where money was so scarce, brought two coon skins. And they were very fine skins, killed in the heart of winter and dressed to perfection.....

"Mother had claimed these two beautiful skins for some special purpose of her own and put them away under her pillow, where she always kept the money when there was any money, and she now brought out the beautiful skins, which Jimmy had also admired very much and she put them carefully and tenderly in the cradle, smoothing them down with her hands and talking gently baby talk to Jimmy.....No cradle for Jimmy Miller. So mother took the coon skins out for a time at least, and the cradle was put back in the smoke house.

"Soon after, a good old Southern woman came from the Billy Fields settlement and sent us little folks away to Billy Fields and his house full of girls. And when the old woman went away we were all back home and very, very happy.

"But let me tell you the end of this chapter in verse. For there are things that are sacred from severe prose and a song suits better the theme. This is from *Harper's Magazine*:

WHEN LITTLE SISTER CAME

"We dwelt in the woods of the Tippecanoe,
In a lone, lost cabin, with never a view
Of the full day's sun for a whole year through.
With strange half hints through the russet corn
We three were hurried one night. Next morn
There was frost on the trees, and a sprinkle of snow
And tracks on the ground. We burst through the door
And a girl baby cried—and then we were four.

"We were not sturdy, and we were not wise,
In the things of the world, and the ways men dare;
A pale-browed mother with a prophet's eyes
A father that dreamed and looked any where.
Three brothers—wild blossoms, tall fashioned as men
And we mingled with none, but we lived as when
The pair first lived, ere they knew the fall;
And loving all things we believed in all."

Speaking of their march farther west, the poet says: "The next camp was in South Pass, so named by Fremont, who had set up a cairn of stones here: the summit of the Rocky Mountains. The flying snow fell in our faces as we looked away to the west. The waters were flowing toward the setting sun. It seemed to us all, weary as we were, the rest of the way must be down hill to the vast ocean. Our camp was by the Pacific Springs. We were now drinking of the waters that flowed to the mighty ocean! What exultation! What glory and achievement!"

Sounds like a paragraph from a Latter-day Saint's note book. Again: "At Salt Lake, a beautiful city and scene of honest industry, we rested long, sold some worn-out cattle, the carriage and the two horses; keeping one for mother and the baby. We three little fellows had learned to walk well; and walk we did now all the time....." Later on he says, making a belated apology, but one that from its apparent sincerity ought to be accepted fully: "life was monotonous here."—speaking of a sojourn in California—"for we had to live alone in our cabin because of the intolerable toughness and roughness of the men here at The Forks, who made their focus of action and distraction in the Howling Wilderness saloon. Here I laid the scene of "The Danites," my famous play, but have always been sorry I printed it, as it is unfair to the Mormons and Chinese."

After being spared by the Indians because they called him "Los bobo," the fool, he had a long struggle to regain his health. "When strong enough," he says, "I went home, went to college some, studied law at home some; but ever and ever the lure of the mountains called and called, and I could not keep my mind on

my books. But I could keep my mind on the perils I had passed. I could write of them, and I did write of them, almost every day. The Tale of the Tall Alcalde, Oregonian, Californian, With Walker in Nicaragua—I had lived all these and more; and they were now a part of my existence. If you would care to read further of my life, making allowance for poetic license, you will find these literally true."

Again he says: "My first lines, and in truth, all my lines, as a rule, were descriptive stories of the lands I knew, so that my poems are literally my autobiography."

Songs of the Sierra was his first book. It was published at his own expense in London, where it met with considerable favor. *Life Among the Modocs* was one of his most profitable publications. He called it a veritable gold mine.

He concludes his autobiography with paragraphs of summation, among them these: "The little story of our pilgrimage is simply that of thousands and hundreds of thousands who peopled the ultimate West. We were, perhaps, a little more reliant on or a little more dependent on Providence, a little more prayerful than the average, perhaps; for while others carried guns to protect them, the head of our little party never laid hand to a gun, never fired a shot in all his long life. All the vast multitude as in the exodus of old, in quest of the Promised Land, was, as a rule, religious, and buried their dead with hymns and prayers, all along that dreary half year's journey on which no coward ever ventured, and where the weak fell by the wayside, leaving a natural selection of good and great people, both in soul and body."

That he hoped he was doing something worthy and fine in his poems is indicated near the close of his autobiography, where he also indicates that he believes the great singers of those great times are yet to come.

"But bear in mind," he says, "we are only plowing, sowing now, making ready for the reaper, the happy harvester of song, who will come to his own, and all in good time, when of today the workers and builders shall not be forgotten. Only let us build true, level, square, and deserve to be remembered."

"Of course both warp and woof of every real poem, beyond a sonnet's length, must be shot through and through with threads of gold and silver, else it is at best but a guide book; and I would like to be remembered by those of the years to be as a pioneer who not only blazed the path but also loved the flowers under foot and the peaks that companion with the stars.

"My poems may be no better nor much worse than the poems of Virgil, Homer, Byron; but are they not new, unique? If not, then have my work and wanderings been in vain and my life labors, however delightful they have been in the doing, must be set down as a failure; for I have certainly had a golden har-

vest field and, with a few hard exceptions, the most glorious opportunity in all the world."

Joaquin Miller's autobiography is not in any sense great. It consists merely of a few elementary notes telling of his experiences, but taken with his poems it does, as has been said, give the reader some idea of this early Western singer who was not so very original and who was not so very profound, but who deserves to be remembered at least by Westerners, among whom he is really little known, for his sincerity at least. A few of his poems will probably live always, either for the picture they draw of an era, such as "Kit Carson's Ride," or for the moral value they possess, such as "Columbus" and "The Fortunate Isles."

THE FORTUNATE ISLES

You sail and you seek for the Fortunate Isles,
The old Greek Isles of the yellow bird's song
Then steer straight on through the watery miles,
Straight on, straight on, and you can't go wrong.
Nay not to the left, nay not to the right,
But on, straight on, and the isles are in sight,
The old Greek Isles where yellow birds sing
And life lies girt with a golden ring.

These Fortunate Isles they are not so far,
They lie within reach of the lowliest door;
You can see them gleam by the twilight star;
You can hear them sing by the moon's white shore—
Nay, never look back! Those leveled grave stones
They were landing steps; they were steps unto thrones
Of glory of souls that have gone before,
And have set white feet on the fortunate shore.

And what are the names of the Fortunate Isles?
Why, Duty and Love and a large Content.
Lo, these are the Isles of the watery miles,
That God let down from the firmament.
Aye! Duty and Love and a true man's trust;
Your forehead to God though your feet in the dust.
Aye! Duty to man, and to God meanwhiles,
And these, O Friends, are the Fortunate Isles.

—From *Later Lines Preferred by London.*

THE BRAVEST BATTLE

From *Lines That Mother Liked*

The bravest battle that ever was founght;
Shall I tell you where and when?
On the maps of the world you will find it not:
It was fought by the mothers of men.

Nay, not with cannon or battle shot,
With sword or braver pen;
Nay, not with the eloquent word or thought,
From mouths of wonderful men.

But deep in a woman's walled-up heart—
Of woman that would not yield,
But patiently, silently bore her part—
Lo! There is the battle field.

No marshalling troop, no bivouac song;
No banners to gleam and wave;
And, oh; these battles they last so long—
From babyhood to the grave!

Yet, faithful and still as a bridge of stars,
She fights in her walled-up town—
Fights on and on in the endless wars,
Then silent, unseen—goes down.

THE VOICE OF THE DOVE

From *Lines That Papa Liked*

Come listen, O Love, to the voice of the dove,
Come, harken and hear him say,
"There are many Tomorrows, my Love, my Love,
There is only one Today."

And all day long you can hear him say
This day in purple is rolled,
And the baby stars of the milky way
They are cradled in cradles of gold.

Now what is thy secret, serene gray dove
Of singing so sweetly alway?
"There are many tomorrows, my Love, my Love,
There is only one Today."

IN MEN WHOM MEN CONDEMN

In men whom men condemn as ill
I find so much of goodness still,
In men whom men pronounce divine
I find so much of sin and blot,
I hesitate to draw a line
Between the two, where God has not.

LIFE OF JOAQUIN MILLER

Cincinnatus Hiner Miller was born in a covered wagon in the Wabash District, Indiana, November 10, 1841. His father, Hulings Miller, a schhool teacher of considerable learning, removed to Oregon when Joaquin was 9. Young Miller was sent to school but ran away to California, where he spent about two years in the mines, during which time he suffered many hardships.

He is said to have been a filibuster with Walker, and Indian sachem and Spanish vaguero.

He returned with $100, gave it to his father, and entered school. He then went to Columbia College, where he was graduated in 1858, valedictorian of his class.

He read and studied law and was admitted to the bar in 1860. In the spring of 1861 he went to the gold mines of Idaho, where he is said to have given that territory the nick name which it still bears—"Gem of the Mountains." There he turned express messenger.

He returned in 1863 to Oregon and edited a paper called "The Democratic Register" at Eugene, Oregon; but the paper was soon suppressed for alleged treasonable utterances.

He returned to the practice of law in 1864 at Canon City, Oregon, and was soon made judge of Grant County, a position which he held four years.

He collected his poems under the title *Songs of the Sierras,* and being unable to get them published here went with them to London, England, where he published them at his own expense. To this volume he signed the name, "Joaquin" Miller, one he had assumed from having written a defense of the Mexican brigand, Joaquin Murietta.

He then returned to America but again visited England in 1873, where he published *Songs of the Sunland and One Fair Woman.*

He returned to New York, but later settled at Washington, D. C. where he wrote for various publications. In 1887 he returned to California and built him a home near San Francisco Bay. Tourists frequently visit it now as they did before his death. Many of the world's greatest literary lights called on the Poet of the Sierras there.

He died April 17, 1913.

He was a great lover of the Indians. He says somewhere: "All that I am or ever hope to be, I owe to them—I owe no white man anything at all. The Indians are my true and warm friends."

Hamlin Garland's tribute upon Miller's death: "Nevertheless, when all blue penciling has been finished, when all allowances are made, I think posterity will agree with old Walt (Walt Whitman), who said of him in substance, 'I am inclined to set Joaquin

Miller at the head of the whole list (of Western poets) because of his brave attempt at putting into verse the epic scenes and characters of our border-land.'"

Articles of interest: "Passing of Joaquin Miller", *Current Opinion,* Vol 54, pages 318-19, April, 1913; "Poet of the Sierras", by Hamlin Garland, *Sunset Magazine,* Vol. 30, pages 765-70, June, 1913; "Poet of the Sierras", by Elbert Hubbard, *Hearst's Magazine,* Vol. 23, pages 662-3, April 1913. "Close Up of the Poet", *Literary Digest,* Vol. 87, pages 82-87, November 14, 1925.

Questions and Problems

1. Have a good reader read "Kit Carson's Ride". Comment on the introduction to the poem. Where was that introduction probably written?

2. Read "Columbus." What is there about the poem that inspires you?

3. What experiences did Miller have in common with our early pioneers?

4. Why does he say his poems are foot notes to his life?

5. If any one in the class has ever met Joaquin Miller or has ever visited his home above Oakland, she might tell of the incident.

6. It would be well to have members of the class read his poems and bring to class bits that would add to the autobiography.

A Prayer

Let me live long enough,
O Lord,
To learn to be
Tolerant.
Let me see
Another's fault
And not be quick
To judge.

Help me to live well enough,
O Lord,
That I may ne'er
Feel shame.
Give me strength
To see and
Conquer all my own
Shortcomings.

—*Adeline J. Haws.*

LESSON IV

Social Service

(Fourth Week in March)

THE FIELD OF SOCIAL WORK

Lesson 3. Physical and Mental Diseases

In the last lesson we discussed the extent and the causes of poverty. We considered also the principles of care for dependent families, dependent adults, and dependent children.

One of the major causes of dependency, we saw, is physical or mental disease. We shall devote this lesson to a consideration of these specific causes, noting the ways in which modern social work and workers deal with the problem.

A. Physical Diseases: Their Nature and Extent

The precise amount of disease and ill-health is, of course, impossible to determine. We are therefore forced to rely upon estimates. One index, however, is the yearly number of persons treated in hospitals and dispensaries. The U. S. Census Bureau reports that in the year 1922, 4,700 hospitals and sanatoriums in the United States treated over 5,000,000 patients for an aggregate of 81,500,000 days. Another 570,000 persons were treated in institutions for the mentally handicapped. These figures, of course, do not include the out-patients at dispensaries and the private patients treated in their homes or at the doctor's office.

In their book *Social Pathology*,[1] Queen and Mann quote from the Committee on Waste in Industry, of the Federated American Engineering Societies, to the effect that:

> * * * each of the 42,000 persons gainfully employed in the United States loses on an average more than 8 days a year from illness, a total of 350,000 working days. Perhaps 3 per cent of the wage earners (1,250,000) have tuberculosis. Influenza and pneumonia in non-epidemic years take about 35,000 lives in the working ages and account for at least 350,0000 cases of sickness. Typhoid fever fills about 150,000 beds annually and takes 15,000 lives. Malaria is responsible for much "sub-standard" health and probably affects 1,500,000 people each year. Perhaps 1,500,000 workers are infected with venereal diseases. Six million have organic diseases of various sorts. Twenty-five million have defective vision requiring correction.

Another way to estimate the nature and extent of physical morbidity is to consider the things that people die of. The latest statistics are those furnished by the U. S. Census Bureau in 1927, from which the following figures are taken:

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[1] Crowell, 1925 (p. 451)

Death-Rates per 100,000 Estimated Population in the U. S. Registration Area, 1925

A. The Ten Chief Causes of Death

Diseases of the heart	176.9
Cancer and other malignant tumors	92.6
Tuberculosis (all forms)	86.6
Cerebral hemorrhage	83.7
Accidental or undefined	78.3
Broncho-pneumonia	38.6
Diarrhea and enteritis (under 2 years of age)	31.5
Influenza	29.6
Arteriosclerosis	20.1
Diabetes mellitus	16.9

B. Death-Rates by Divisions

All causes (exclusive of still-births)		1,182.3
I.	Epidemic, endemic and infections diseases	169.1
II.	General diseases not included in I	138.9
III.	Diseases of the nervous system and organs of special sense	120.1
IV.	Diseases of the circulatory system	211.0
V.	Diseases of the respiratory system	108.6
VI.	Diseases of the digestive system	101.2
VII.	Non-venereal diseases of the genito-urinary system and annexa	111.8
VIII.	The puerperal state	14.9
IX.	Diseases of the skin and cellular tissue	3.2
X.	Diseases of bones and organs of locomotion	1.3
XI.	Malformations	13.8
XII.	Early infancy	60.1
XIII.	Old age	12.0
XIV.	External causes	99.1

The relationship between social work and physical disease is well illustrated in the following facts:[2]

During the six months ending March 31, 1923, the New York Association for Improving the Condition of the Poor cared for 3,875 families, in which it found 5,613 separate important health problems. Five hundred and thirty-nine families showed tuberculosis, 299 showed nervous or mental disease or mental deficiency. 268 showed venereal disease, 236 showed rickets, 163 showed cardiac problems.

Facts of a similar nature come from the United Charities of Chicago, where it is reported for 1921-22:[3]

* * * that 2,125 families out of 5,400 receiving "major services" presented important health problems. For the six years ending in 1922, 12,500 out of 38,000 such families presented cases of acute illness.

B. The Treatment of Physical Disease

The scope and variety of public and private effort for the relief and prevention of physical illness and distress is, in many ways, the crowning achievement of Western civilization. Merely

[2]Queen and Mann, op. cit, 457.

to list the main divisions and types of these efforts, would take more space than is here available. Hospitals, sanatoria, clinics, dispensaries, infant-welfare stations, with their efficient staffs of physicians, surgeons, laboratory technicians, pathologists, nurses, etc., are already quite well-known to the public. The newer services of the medical social workers, the public health nurse, the tuberculosis association teacher, and the heart association worker are, however, not so well understood. These latter services constitute a sort of auxiliary to the field of medicine; they are among the more modern forms of social assistance made necessary in the active control of disease and poverty.

The social nature of much disease and its responsiveness to educational control is well illustrated in the case of tuberculosis which two decades ago was the chief cause of death. Due largely to the ingenious and persistent educational efforts of the National Tuberculosis Association, the "white plague" has become—in the United States at least—much less devastating and now occupies only third place among the chief causes of death.[4] And this in spite of the fact that there is still no specific remedy for tuberculosis.

An interesting example of the tremendous power of private philanthropy in the control of disease is the work of the Rockefeller Foundation,—the largest philanthropic enterprise of its sort in the world. During the year 1928, for example, under the able leadership of its president, Dr. George E. Vincent, the Foundation spent $21,690,738 in the world-wide control of hookworm, malaria, yellow fever, etc. Most of this vast sum was spent in foreign countries in the form of subsidies to medical schools, for research, for nursing education. Contributions were also made to the budgets of 85 county health organizations in seven states of the Mississippi flood area.[5]

C. Mental Diseases: Their Nature and Extent

We should carefully distinguish, at the outset, between mental deficiency and insanity. The former is essentially a lack of mind and is correctly called feeblemindedness, whereas the latter is truly a loss of mind and is correctly designated mental disease or insanity.

The term "insanity" describes the legal status of a mentally diseased person after a court has declared him to be a danger to himself or to society or both. The point is that a person can be declared insane for any one of a score of mental diseases, each one of which is more or less distinct from all the rest in nature, causation, and outcome.

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[3]Ibid.

[4]The unique way of financing this vast, educational campaign is, of course, by the sale of Christmas seals.

The nature and relative importance of these mental diseases (psychoses) can be seen from the following table:

Number and Per Cent Distribution, by Psychoses, of Patients in Hospitals* for Mental Disease, January 1, 1923 ("Patients in Hospitals for Mental disease, 1923," U. S. Census Bureau, 1926, p. 44.)

Psychoses	Number	Per Cent
All clinical groups	265,829	100.0
Traumatic	251	0.2
Senile	13,585	5.1
With cerebral arteriosclerosis	4,419	1.7
General paralysis	9,394	3.5
With cerebral syphilis	1,810	0.7
With Huntington's chorea	317	0.1
With brain tumor	49	(2)
With other brain or nervous diseases	1,060	0.4
Alcoholic	7,396	2.8
Due to drugs and other exogenous toxins	554	0.2
With pellagra	507	0.2
With other somatic diseases	1,978	0.7
Manic-depressive	40,751	15.3
Involution melancholia	5,763	2.2
Dementia praecox (schizophrenia)	114,240	43.0
Paranoia or paranoid conditions	11,953	4.5
Epileptic	9,155	3.4
Psychoneuroses and neuroses	2,351	0.9
With psychopathic personality	2,883	1.1
With mental deficiency	11,942	4.5
Undiagnosed	14,235	5.4
Without psychosis	9,499	3.6
Unknown	1,467	0.6

(2) Less than one-tenth of 1 per cent.

That insanity is increasing in the United States, there can be little doubt. It is probable, however, that much of the increase is due to the fact that mental diseases are much more noticeable and are treated earlier now than ever before. This fact, together with the better facilities that are increasingly available for the care of the insane, explains a good deal of the increase noted in the statistics.

It is quite incorrect, moreover, to assume that all insanity is attributable to one cause—heredity. As a matter of fact, each specific form of mental disease has its own unique set of causes, some being hereditary, others non-hereditary. Generalizing in regard to insanity as a whole, it is more nearly correct to assume that it is produced by two equally important sets of causes—(1)

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[5]Class leaders and L. D. S. welfare workers generally will do well to write for a copy of "A Review of 1928," by Dr. G. E. Vincent. Rockefeller Foundation, 61 Broadway, New York City.

*State hospitals 165
Other public hospitals 148
Private hospitals 213

Total 526

predisposing facts (hereditary, constitutional, etc.); and (2) contributing factors (environmental pressures, life experiences, etc.)

D. The Mental Hygiene Movement

The mental hygiene movement is uniquely an American effort—precipitated by Clifford W. Beers' epoch-making book, *A Mind That Found Itself*—to prevent nervous and mental diseases and to raise the standards of care and treatment of the mentally handicapped.

It assumes that what was done by educational and community organization methods for the control of tuberculosis can also be done for insanity. The chief problems attacked, of course, are mental disease, feeble-mindedness, and epilepsy. The borderline conditions, including such mild disorders as hysteria, neurasthenia, psychasthenia, anxiety neuroses, etc., are also of chief concern, not only because they constitute by far the largest group of the mentally handicapped, but because they respond best to curative and preventive treatment.

Mental hygienists and their social work colleagues in this field are devoted also to the task of raising the standards of care and treatment of the insane, the feeble-minded, and the epileptics in public institutions. Then, too, by means of survey and demonstration, important mental hygiene projects have been launched under both public and private auspices.

On the more strictly social service side are to be noted the almost universal employment of psychiatric social workers in state institutions. These workers have become invaluable in the diagnosis and treatment of the mentally handicapped.

The outstanding achievement of the mental hygiene movement, to date, however, is the child-guidance clinic, a free outpatient facility for the diagnosis and treatment of children's conduct disorders. The minimum staff of a child-guidance clinic comprises a psychiatrist (who is also a physician), a psychologist, and a psychiatric social worker. In almost every American city of any size, one or more of these clinics serves the juvenile court, the public schools, the social agencies, and parents generally, in the personality adjustment of children who are traditionally labelled "delinquent," "incorrigible," "nervous," "truant," "unadjusted," "sub-normal," etc.

Questions for the Further Stimulation of Thought

1. What do people die of in your community and State? Do these causes differ from those in other places?

2. Make a list of all the various health and medical agencies serving your community.

3. To what extent is illness and disease a cause of poverty and destitution in your community?

4. How forward-looking are the public health facilities and regulations in your town and state? Do you require all milk that is sold to be pasteurized?

5. Is your community adequately supplied with well trained physicians, competent nurses and modern hospital facilities? Whose business is it to see that such services and facilities are made available in your community?

6. How do mentally-ill people in your community get into your state hospital? Do they go via the county jail? Is this practice intelligent and humane? Then why does the practice continue?

7. Does the mental hospital in your State measure up to the best standards of care and treatment in such matters as fire protection; ample accommodations; size and quality of its staff—medical, nursing, psychological, social service, occupational therapy, etc.?

8. Is there an out-patient department maintained by your State hospital?

9. Does your State hospital take the position that all insanity is more or less incurable? Why?

10. Are the services of a child-guidance clinic available to your community? Why not?

11. Get some member of your group to read and review *A Mind That Found Itself* by Clifford W. Beers, or *Reluctantly Told* by Jane Hillyer. Your local librarian will be glad to get these books for you.

Leadership Week at B. Y. U.

Leadership week at the Brigham Young University will convene Monday, January 27th, covering the week including January 31st. An attractive program is being prepared under the direction of Dr. Lowry Nelson, head of the extension division. The Slogan for the week is "Your Community and What You Can Do For It."

Conferences and Conventions

General Board members visited Relief Society stake conventions and conferences, which were held in the stakes during 1929, as follows:

Alberta—Mrs. Elise B. Alder.
Alpine—Mrs. Jennie B. Knight.
Bannock—Mrs. Julia A. F. Lund.
Bear Lake—Mrs. Marcia K. Howells.
Bear River—Mrs. Louise Y. Robison.
Beaver—Mrs. Nettie D. Bradford.
Benson—Mrs. Elise B. Alder.
Big Horn—Mrs. Marcia K. Howells.
Blackfoot—Mrs. Lotta Paul Baxter.
Blaine—Mrs. Annie Wells Cannon.
Boise—Mrs. Louise Y. Robison.
Box Elder—Mrs. Cora L. Bennion.
Burley—Mrs. Inez K. Allen.
Cache—Miss Alice L. Reynolds.
Carbon—Mrs. Jennie B. Knight.
Cassia—Mrs. Julia A. Child.
Cottonwood—Mrs. Kate M. Barker.
Curlew—Mrs. Annie Wells Cannon.
Deseret—Mrs. Nettie D. Bradford.
Duchesne—Mrs. Ida Peterson Beal.
East Jordan—Mrs. Julia A. F. Lund.
Emery—Mrs. Jennie B. Knight.
Ensign—Mrs. Kate M. Barker, Mrs. Julia A. F. Lund.
Franklin—Mrs. Ethel R. Smith.
Fremont—Mrs. Nettie D. Bradford.
Garfield—Mrs. Louise Y. Robison.
Granite—Mrs. Marcia K. Howells.
Grant—Mrs. Julia A. Child, Mrs. Julia A. F. Lund, Mrs. Louise Y. Robison.
Gunnison—Miss Alice L. Reynolds.
Hollywood—Mrs. Julia A. F. Lund.
Hyrum—Mrs. Julia A. F. Lund.
Idaho—Mrs. Ethel R. Smith.
Idaho Falls—Mrs. Amy W. Evans.
Juab—Miss Alice L. Reynolds.
Juarez—Mrs. Annie Wells Cannon.
Kanab—Mrs. Louise Y. Robison.
Kolob—Mrs. Marcia K. Howells.
Lethbridge—Mrs. Elise B. Alder.
Liberty—Mrs. Nettie D. Bradford, Mrs. Lotta Paul Baxter.
Lehi—Mrs. Inez K. Allen.
Logan—Mrs. Elise B. Alder.
Los Angeles—Mrs. Julia A. F. Lund.
Lost River—Mrs. Julia A. F. Lund.
Lyman—Mrs. Julia A. Child.
Malad—Mrs. Inez K. Allen.
Maricopa—Mrs. Annie Wells Cannon.
Millard—Mrs. Annie Wells Cannon.
Minidoka—Mrs. Nettie D. Bradford.
Moapa—Mrs. Nettie D. Bradford.
Montpelier—Mrs. Ida Peterson Beal.
Morgan—Mrs. Ida Peterson Beal.
Moroni—Mrs. Louise Y. Robison.
Mt. Ogden—Mrs. Ida Peterson Beal.
Nebo—Mrs. Cora L. Bennion.
Nevada—Mrs. Inez K. Allen.
North Davis—Mrs. Marcia K. Howells.
North Sanpete—Mrs. Ida Peterson Beal.
North Sevier—Mrs. Jennie B. Knight.
North Weber—Mrs. Ethel R. Smith.
Ogden—Mrs. Julia A. F. Lund.
Oneida—Mrs. Elise B. Alder.
Oquirrh—Mrs. Amy W. Evans.
Palmyra—Mrs. Louise Y. Robison.
Panguitch—Mrs. Jennie B. Knight.
Parowan—Mrs. Amy W. Evans.
Pioneer—Mrs. Nettie D. Bradford, Mrs. Lotta Paul Baxter.
Pocatello—Mrs. Cora L. Bennion.
Portneuf—Mrs. Louise Y. Robison.
Raft River—Mrs. Kate M. Barker.
Rigby—Mrs. Julia A. Child.
Roosevelt—Mrs. Julia A. F. Lund.
St. George—Mrs. Ethel R. Smith.
St. Johns—Mrs. Inez K. Allen.

St. Joseph—Mrs. Annie Wells Cannon.
Salt Lake—Mrs. Cora L. Bennion. Miss Sarah M. McLelland.
San Francisco—Mrs. Louise Y. Robison.
San Juan—Mrs. Julia A. F. Lund.
San Luis—Mrs. Ida Peterson Beal.
Sharon—Mrs. Julia A. F. Lund.
Sevier—Mrs. Jennie B. Knight.
Shelley—Mrs. Julia A. Child.
Snowflake—Mrs. Inez K. Allen.
South Davis—Mrs. Ida Peterson Beal.
South Sanpete—Mrs. Ethel R. Smith.
South Sevier—Mrs. Nettie D. Bradford.
Star Valley—Mrs. Julia A. F. Lund.
Summit—Mrs. Julia A. F. Lund.
Taylor—Mrs. Elise B. Alder.
Teton—Mrs. Marcia K. Howells.
Timpanogos—Mrs. Cora L. Bennion.
Tintic—Mrs. Ida Peterson Beal.
Tooele—Mrs. Annie Wells Cannon.
Twin Falls—Mrs. Elise B. Alder.
Uintah—Mrs. Julia A. F. Lund.
Union—Mrs. Kate M. Barker.
Utah—Mrs. Inez K. Allen.
Wasatch—Mrs. Julia A. F. Lund.
Wayne—Mrs. Inez K. Allen.
Weber—Mrs. Amy W. Evans.
West Jordan—Mrs. Ethel R. Smith.
Woodruff—Mrs. Kate M. Barker.
Yellowstone—Mrs. Louise Y. Robison.
Young—Mrs. Ida Peterson Beal.

The Seasons

'Tis Autumn here, and Summer there;
And somewhere else 'tis Spring,
With tiny blades of tender grass
And birds come back to sing.

And in some other place the snow
Falls gently through the air;
Smoke curls from every chimney;
There's quiet everywhere.

And so it is with human hearts,
Wherever you may go;
While your heart bursts with joy and song,
My heart breaks with woe.

And when at last my aching heart
Begins to lighter grow,
Some other heart is singing
And another breaks with woe.

—*Adeline J. Haws.*

A Midland Trilogy

By Lais V. Hales

Vandemark's Folly, The Hawkeye, and The Invisible Woman, comprise Herbert Quick's Midland Trilogy. Each one of these books has in turn been called "the great American novel" by eminent critics. Three rapidly changing phases of American civilization, which have already become mythical, have here been preserved for all time. All three books are composed of the happiest possible mixture of fiction, romance, and history, and their admirers are many and constantly increasing. Though it is about four years since death robbed us of their great author, Mr. Quick lives vividly through his books, which are intimate and biographical.

Vandemark's Folly begins this epic of the Middle West. It is a story of the Erie Canal and the settlement of Iowa. It covers the stirring decade of 1855 to 1865. Its hero, Vandemark, a Dutchman, comes as a pioneer to the much feared and much loved prairies of Iowa. Here he fights for the prairie, builds it up, wins estate and infinite love, and develops a personality that for many years colors both incidents and individuals. Throughout the book one feels the pathos, the tragedy, the exaltation, the variety, the comedy, of pioneer life. Overshadowing everything in the book is the Iowa Prairie, which Mr. Quick knew so well and loved so much. His descriptions of the blizzard and the prairie fire are things never to be forgotten. William Allen White has called this book "the best historical novel of the Middle West."

The Hawkeye continues the narrative of the growth of this American soil through the 'seventies and 'eighties, the era of "engaging ruffians and lovable boodlers." This book covers the era of county irregularities and lawlessness, vividly exposing both the good and the bad of this period. The hero of this book is Fremont McConkey, "a sensitive child, banished from contact save with a few of his kind, condemned to long, lonely days with the green sky of the prairies and the blue meadows of heaven, full of romance, quivering with dreams, timid as a shade-haunting heron, yet yearning for companionship, conscious of his own precocity, secretly proud of it, and yet keenly aware that he must be looked upon by town people as ignorant."

How well Mr. Quick knew Fremont McConkey! His handling of his boy hero and his descriptions of the land where Fremont "snared gophers, hunted the nests of prairie chickens.

watched the formation of storms, hunted wild-fowl, listened to the orchestration of the birds, leaped sidewise in fear of the rattle snake as the locust sprung its rattle, picked up stubs of grass to fester in his bare feet, and saw his fellow tumble-weeds rolling back and forth in the wind,"—these are two of the three best things in this good book. It is here that we find the finest of Mr. Quick's many tributes to the pioneer mother, of whom he says: "The mothers of the frontier! In the smoky over-heated kitchens, as they washed and mopped and baked and brewed and spun and wove and knit, and boiled soap, and mended and cut and basted and sewed, and strained milk and skimmed cream and churned and worked over butter, catching now and then an opportunity to read while rocking a child to sleep, drinking in once in a while a bit of poetry from the sky or the cloud or the flower: they worked and planned and assumed all for their children..... We build monuments in the public square for the soldiers of our wars; but where is the monument for the Kate McConkeys who made possible so much of the good that is represented by the public square itself? *Unless it is a monument not made with hands, in our hearts and souls, none can ever exist which can be in any way adequate.*"

The Invisible Woman carries the story on to the end of the century—to the time of wild speculation, of railroad power, of invisible government. Woman at this time was just emerging from her "place in the home". Christina Thorkelson is the woman, and she is one of Mr. Quick's finest creations. She has all the honesty, the sturdiness, the understanding, of the pioneer woman plus a confidence which they lacked. *The Invisible Woman* is a good, honest book but lacks the epic qualities of the first two.

Quick's Trilogy of the Middle West ranks with that of Hamlin Garland. Two great authors of pioneer literature they have many things in common. Both impress their readers with their sterling honesty—their freedom from the spectacular. Both are good story tellers. They have a balanced attitude toward the pioneer and the land he conquered. They both write cheerful, wholesome, soul-lifting literature, and we feel the pleasure they derived from writing of such fine things. Their books are contributions both to the literature and the history of our country. Their subject—early pioneer life—is epic and demands epic treatment, which they have given it with such success.

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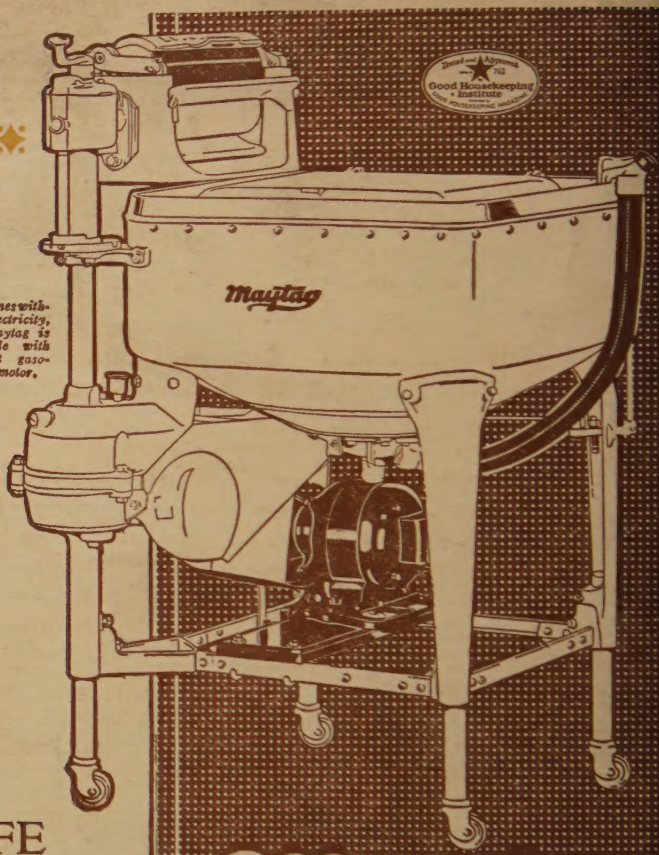

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